American Missionary.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

MARKED PROGRESS.

From Rev. John G. Fee.

BEREA, MADISON CO., KY., Sept. 3, 1867.

Dear Brother: You ask me, "what are the prospects of the school at Berea." This is the first day of the term. There were present this morning nearly two hundred pupils. We expect during the term at least one hundred more. Less than two years since, at the introduction of colored pupils, we found the school suddenly reduced to thirteen. Many of those who suddenly left came back. During the last term, the school was about equally divided—colored and white.

Though there is yet in the State much prejudice against impartial education, yet in many instances this is giving way. This morning, quite a number of parents came to introduce their sons and daughters. Among these were two Methodist ministers, one white, the other colored. The latter, a native of Maryland, had resided many years in Ohio, is now pastor of a church in Lexington, Ky. He is a man of ability and rare excellence. His address to the school was one of vigorous thought and practical utility. The address of the white preacher was also practical and excellent. In it he narrated something of his persecutions in sending his sons to Berea. They are promising young men. The precedent will do good.

A short time since, Bro. Rogers and I were invited to go to Richmond, our county seat, and address the citizens, colored and white. The town council decided to give to us the use of the court house. A citizen, a member of the bar, a man of wealth, formerly a slaveholder, and at present a democrat, was of all others most active and resolute in securing to us an open door and fair hearing. The meeting was quiet and the impression good. The second day, every seat was full. Whatever our politicians and office-holders may do for party and office, there are many of the "people" who feel that liberty to all is a fixed fact, and that it is the part of good sense to address themselves to the existing state of affairs, and encourage the elevation and well-being of all.

Last week, on my way home from the churches in Bracken and Lewis Co's, I attended a convention of colored people near Paris in Bourbon Co. There were present about six thousand people as I suppose. They were quiet and orderly. Not one drunken colored person did I see on the ground.

On the 4th of July I attended a still larger assemblage, perhaps ten thousand persons. Not one colored man did I see drunken; all was orderly and quiet. I need not say that to address these receptive, trusting souls, thirsting for words of wholesome counsel, is to me an indescribable pleasure.

"For thy shame thou shalt have double." Could we multiply ourselves by the thousand, we could find thousands eager to hear. How sad to learn that at this time, when God is so wonderfully opening the way for the instruction of the youth,

and the preaching of the everlasting Gospel, the American Missionary Association is compelled to make retrenchment—call home some of its laborers, for the want of adequate means. Are the stewards of God faithful? Perhaps there is an under current of covetousness, an undue extravagance in garnishing church houses, our own houses, and our bodies, rather than garnishing the immortal mind.

But to return to Berea. Prospects are that pupils will now come by hundreds, white and colored, if we can only have means by which to erect shelter for them.

The work here we regard as of great importance. The colored preacher in his address this morning, alluding to the fear of Gov. Cox, that there might be a war of races, said "let there be Bereas planted throughout the nation, institutions in which the youth of the land, white and colored, shall study together, play together, sing together, worship together and there will be no war of races." If Berea shall be a success there will be a demonstration of great practical utility to the South.

Gen'l Howard has endorsed our work by turning over seven thousand dollars. This will aid us in putting up some cheap buildings. We do not wish to expend it thus. We wish to erect more substantial buildings. With the demonstrations we have now made, will not men who have means, and who are the friends of impartial education, aid us in making the effort a success?

JOHN G. FEE.

P. S. Will editors friendly to the enterprise copy the above, or what is better, give it an editorial notice?

TENNESSEE.

FISK UNIVERSITY.

The Fisk school at Nashville, Tenn., which has often invited the attention of the readers of our Magazine, has taken a step forward. The City of Nashville has made a proposition to the colored people to assume the support of their Common Schools. This leaves us to undertake the work to which we have looked from the beginning, a higher education, with special reference to training teachers. The School is now incorporated as the Fisk University, and arrangments are made to open this month in three Departments.—Preparatory, Normal and Collegiate. Tuition at the rate of $3 per month is charged with a provision of free Scholarships for those unable to pay. A Boarding Department is also contemplated where young people from abroad may find, at very cheap rates, the conveniencies of a home.*

NORTH CAROLINA.

RALEIGH, N. C., Aug. 12, 1867.

Sec, A. M. A.

I have let the night-school go down since the 1st of August, except one class of two exhorters in the Methodist church, whose chief study is the Bible. It is delightful to me to teach them. They grasp so at knowledge, and treasure up every new fact concerning Revelation. One of them came to me this vacation to continue his secular studies, but on my offer of Bible teaching, he seemed much taken with it. Two other adults have declared their intention of joining the class in a day or two.

There is nothing special to communicate in this connection, except the hopeful conversion of one of my afternoon scholars. He is a young man about 22 years old, a farm hand, quiet and a little unsocial in his ways. When I first noticed his seriousness, he seemed to have been impressed by the religious lessons in his Freedman's primer (published by the A. T. S. of Boston.) He could repeat most of its simple teachings from

*For this Home and for others we are establishing, any article of furniture, such as toweling, &c. that sewing circles may contribute, will be of special service.

memory, and felt plainly the need of a change of heart, but did not see the Way. He is now rejoicing in hope and professes Christ before his fellow hands at the cost of some ridicule. I have a special confidence in him, because his experience seems to have been so natural, and accordant with his phlegmatic temper. He is working hard at his reading, and comes to me sometimes at night. He intends, as soon as the farm work is over in the fall, to come to me to school, or to my "College," as the colored people generally call it. * * *

Yours truly.

FISK P. BREWER.

Orphan Asylum: Cleanliness and Comfort.—Distress and Want among the people without.—An Experiment proposed to a Christian Merchant.

BREWER ORPHAN ASYLUM,
WILMINGTON, Sept. 3, 1867.

We have had a warm, sickly August, with very heavy rains and much unpleasant weather; notwithstanding, I think a good deal has been accomplished at the Asylum. A new dining-room, 18 x 38 feet, adjoining the kitchen, has been put up and the old one, 10x40 feet, converted into a sleeping-room for the boys, making them much more comfortable. A room at the west end of the barracks has been re-roofed and is to be partitioned, making two rooms.

During working hours the boys and girls are kept much of the time cleaning. With soap and sand and lime and water, we have contrived to keep the interior and exterior of the rooms and buildings in a cleanly and presentable condition. And by taking constant care that nothing offensive is left about the premises, we have thus far, I think, and in a great measure on account of this, had but very little sickness. The boys bathe every day and change their clothes once a week. As yet, we have not the facilities that are needed for the girls in respect to bathing. A bath-house, I think, is as much needed as a school-room.

While the good work of doing for these little ones is going on, I cannot but think that there should be some provision made, however small, for the poor people who are constantly coming here soliciting aid. Hardly a day passes that we are not importuned by some needy black or white family for a little meal or pork or sugar or some article of clothing. The rations issued to us by the Bureau are not sufficient even for our own wants, and we often are obliged to turn away applicants empty handed. The season has been very unfavorable; in our immediate neighborhood much less has been grown this year than last. We are threatened with a sickly September and October, and unless help is sent us freely from the North, there must be great suffering.

A poor woman who has a sick husband and six children was here yesterday to sell a half bushel of greens and a large "flounder" that her "man" had caught the night before. Her husband and her oldest boy, 16 years of age, are both sick with chills and fever, unable to do anything, and she herself is as pale and thin and weakly looking as any clay-eater south of 36°30.

I asked her, "What will you do with the money, if I buy the fish and greens?"

"Go to town and lay it out in meal."

"How much will you get?"

"Three pecks, I reckon."

"And tote it down on your shoulder?"

"No other way."

Three pecks of meal will weigh 35 pounds. This woman lives seven miles from town. She is not, to say the least, strong. There are ponds of water, that she must pass through on the way, knee deep. Her case is but one of a thousand. Let the Christian merchant (for it avails little to appeal to others,) who is to-day blessed with more than he or his family can ever need, choose the middle of a warm day in September, shoulder a bur-

den of 35 pounds, and through heat and sand and mud and water, tote it a distance of seven miles, or even one mile, and I believe his next contribution to the A. M. A. will be "heavy" in proportion to the distance he travels.

"How are you going to get along this winter?" I asked.

"Dunno. Takes all we can earn to get enough to eat. Rent aint much, and we can pick up enough to burn. Soon as we can, we'll go to openin' oysters and carry them to town. But we shall have no way to get any clothes, and if we are going to be sick, nothing to pay the doctor or buy medicines. It's a hard case, but we'll do the best we can."

I went over to her house. It is made of slabs and has two rooms. A garden of a quarter of an acre surrounds it. This is filled with collards, a kind of cabbage. These collards and two pigs are all they have in the world to live upon, and the winter not far distant, and two of the older members of the family sick. Yet they are much better off than many of the colored people around.

It would be a great relief to your teachers, and a blessing to these poor souls, if a depot could be established here for the judicious distribution among them, and especially among the sick, of a few of the necessaries of life. To be practical, if ten barrels of meal could be sent us, half as much flour, eight or ten barrels of pork and rice, beans, split peas and dried apples in any quantity, and a few barrels of clothing in the course of the winter, it would be the means of relieving very many families who otherwise must suffer.

I feel assured that there are in New York alone, and surely, in my own native city, Boston, a thousand men, each one of whom, if they could but understand the necessity that here exists, would be willing, out of their own purses, to meet the above demand.

Very respectfully,

WILLIAM L. CLARK.

SOUTH CAROLINA.

A Plymouth Church in the South. Primitive Salutations. Faith of the Colored People in General Howard.

The subjoined original epistle will explain itself, and is a pleasant evidence that a simple hearted people naturally choose a primative and scriptural mode of expressing their gratitude.

CHARLESTON, S. C., Aug. 3, 1867.

"The officers and members of the Plymouth church of the above city, having received, through our beloved pastor, a letter of Christian greeting from the First Congregational Church and Sabbath school of Washington, D.C., dated July 14th, 1867, embrace this opportunity of tendering to them our heartfelt gratitude for their Christian sympathy towards us. Every sentence of your letter, when read to us by our pastor, at once assured us of the deep interest you bear in your hearts for our welfare, and we trust, brethren, that by the assistance of God's grace and Holy Spirit, your hope and expectation concerning us will not be disappointed, but that you may hear, from time to time, good tidings of our progress, and that our little Plymouth Church may be like Ezekiel's vision of the holy waters, which were first to the ankles. and at last became a great river to swim in. Furthermore, brethren, we also thank you kindly for the means you sent us, which is also a manifestation of your charity and benevolence.

"We also embrace this opportunity of saying to General Howard, that if we ever had an earthly friend, we believe him to be such an one, having proven himself such on every occasion, being influenced from first to last by a heavenly principle in the fathful discharge of all his duties. He seems to have a constant eye to the recompense of reward, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; and God grant that he may receive the welcome applause of "Well done, good and faith-

ful servant, enter thou into the joys of thy Lord." This is our earnest prayer in behalf of the entire church, together with the Sabbath School connected with it. Amen.

Signed by the committee in behalf of the church and Sabbath School.

JONAS BYRD.
JOSEPH S. MICHAEL.
GEO. E. JOHNSON.

The following letter from one of our teachers, addressed to a lady who had forwarded a barrel of clothing, is a specimen of the returns received for such gifts. The reward seems to us abundant in the assurance of the good accomplished. The letter, though long, will repay perusal, and may stimulate others to go and do likewise.

HILTON HEAD, July 9, 1867.

MRS. H. S. BREESE,

Dear friend: I cannot feel that my year's work is done till I have answered your kind note accompanying your barrel to the Freedmen.

Hilton Head is quite an interesting field to those who have been teaching there, though to a stranger it may seem very unattractive. It has been my field of labor for the two years past. This year, there have been twelve teachers on the Island. There were four plantation schools, with two teachers on each, living by themselves, and four teachers, with the superintendent and matron, occupied the "Mission House" at Mitchelville. This village is about a half mile distant from Hilton Head, and comprises about five hundred families living in cabins all built alike and arranged in five streets. There are three churches which are also used for schools, the Baptist, Methodist and Free Will Baptist. In these churches they have colored preachers, who have scarcely any knowledge of reading, except that they have learned to read hymns or one or two chapters, as it were by rote. And yet they are earnest and interesting, because original, preachers giving profitable instruction, as we think, to their hearers. The people, as you know, are religiously inclined. Nearly all attend the church and the larger part of the adults are members of the church, and some are admitted very young. Many, we fear, take the step without realizing its importance and solemnity. But very many others, especially of the old people, seem to have a perfect trust in "our Father" which it is beautiful to see.

In the village, and on plantations generally, they have a prayer meeting on Sunday evening and Tuesday and Thursday evenings, and Sunday mornings at sunrise. In these meetings about half the time is spent in singing, and the remainder is divided between the remarks of the leader and the prayers of the brethren. We always find it good to be there, when convenient to be.

Our schools have been quite flourishing. Mine has been the primary, and I have numbered about eighty. I felt that those little ones loved me with all their hearts, and I certainly loved them with all of mine. They were so easily pleased that it was quite worth while to consult their happiness. The slightest gift, as a card, gave a child pleasure for a long time. And when they were far enough advanced to have a primer of their own, their delight knew no bounds. Some were able to buy these, to others I donated them, drawing for the purpose on a fund provided me by friends at home. In most cases, however, I would give the child or parent some employment by which he might earn the book. Most of the people are very poor. They have a disposition to work, but employment is wanting for many. Some cultivate a piece of land that they get, one, two, or three miles out of the village. Some have work from the Government, but there is very little of that now. A few have a trade which gives them a comfortable support. Their diet is very simple. They live chiefly on hominy;

the children eat it without any accompaniments. The people eat with it fish or soup, and are satisfied. But when they come to the end of their year's supply of corn it is hard times with them. The fish and oysters that they can get plentifully in their season, afford a great relief. The little children have a hard life out of the school-room. Most of the time they are put to some hard work. Little ones, eight or ten years old, go for wood which they bring on their heads, and bravely too, singing under their burden; or down by the shore to catch crabs for dinner, or are left for hours together with the whole care of younger ones, babies even, while their mothers are at work in the field. And they are just as faithful as can be, to every trust. Their parents are very strict with them, and a child spoiled with indulgence is rarely to be found. The remark, "children is a thing you have to be very strict with," was made to me last winter by one of the parents.

In regard to the wants of the people in respect to clothing, I would say that the barrels that have been sent us this year, twelve or fifteen in number, have been of great benefit to the people. One barrel alone will go but a little way among several hundred families, but every one helps, and when yours came with two others, it was very much appreciated by us, and especially when we read that it was the offering of a few who had done what they could. Some of the children had been to school in ragged garments for a long time, and some of these, not having any proper fastenings, were *sewed* together in front. We were happy to be able to substitute for those rags comfortable garments. For a few days at a time through the winter, we have cold winds from the sea that pierce their cabins and our house, and it seems as though they could not survive such cold, being so poorly protected, and the changes coming so suddenly makes it all the more trying. The great need then is for bedding, and some of them have only one worn blanket to cover them.

I remember seeing one of my scholars, a boy of fourteen, with one boot and one shoe on, both too large for him. On my asking where he got them, he said he picked them up in the street, and said he never had a pair of shoes in his life.

I think the clothing is distributed very judiciously. We visit families before supplying them, and aim to give to those who are at the same time the most needy and the most worthy. We are aware that it would, in some cases, do more harm than good to *give*, and therefore we *sell* and expend the funds so raised on the old and sick. There were, perhaps, a hundred families in all who did not need our assistance. *All* made an effort to have something nice to appear in at church, and we would be quite surprised at their success often. They certainly deserve much credit for making the most of the little they have.

But one thing I have against them, nearly all the men and very many of the women use *tobacco*, mostly with the *pipe*. This habit they acquired, I suppose, either in slavery or in the war, the husbands in the army, and the wives at home, resorting to it for comfort in their separation. But we are doing what we can by every means to discourage it. A "Band of Hope" was formed in the school this summer, the members of which pledged total abstinence from everything that will intoxicate. The Band meet every Wednesday afternoon to renew their pledge, listen to a temperance talk and sing temperance songs.

Our Sunday school has been as profitable to the children as it has been pleasant to ourselves. We numbered about 150. We wish to give papers to the children every Sabbath. The "Freedman," "Child at Home" and "Child's Paper" being monthlies, provide for three Sabbaths in the month, and the other

one or two Sabbaths we give them second hand papers that we receive from friends North. The papers do a great deal towards building up our school, and though a large number cannot read the stories, they can and do study the pictures, and we think it is well worth while to give them to the very smallest. I have left my class of sixteen little boys in charge of a colored young man who is, I think, a very devoted Christian. He can read the Testament better than other books, because he has read it so much. His father is Dea. George Washington, an excellent Christian man, much gifted in prayer. In the Free Will Baptist church, their numbers being small, I found a work to do in the way of reading a chapter in their Sabbath afternoon service. I have done this through the spring, and it was very gratefully received. I was always remembered in the public prayer. At one time the petition was, "Strengthen her in grace, and weaken her in sin." A pleasant part of our Sabbath labors was to visit and read to the infirm and sick who could not attend church, and who, without us, would not hear the Bible read from one month to another. One old auntie said she prayed on Saturday, that Sunday might come so that she might hear the reading.

Perhaps I have written enough. I wish that I could visit you, and tell you so much better than I can write, how blessed it is to give to these freed but struggling people. I hope you will feel disposed, and will be able to prepare another barrel, and, if you can, to have it ready in the winter that the heavy clothing may do the more good. If it should not be sent to Hilton Head, it would be just as much appreciated elsewhere.

I would say that all kinds of garments are acceptable, not excepting infants' clothing and flannel for old people. Books adapted to the capacity of a beginner, with coarse print, with short easy stories and good illustrations, *even if they are not new*, are very welcome, to be placed in families where there is nothing as yet, but the school books.

I sincerely hope your little band will grow in numbers and in strength, and beg you to take courage from the assurance here given, that your past labors were not lost.

I am more and more interested in the work, the longer I remain in it. I reap a rich harvest every year in the gratitude of the people, which they express most freely when I leave them. Said one, "I couldn't love you more'n I do, unless I die for you;" and another, "we're *obleged* to remember you."

Yours very truly,

MARTHA H. CLARY.

FLORIDA.

JACKSONVILLE, FLA., Aug. 15, 1867.

To day I have an application from a loyal white man, a returned refugee, for aid in establishing a school in his neighborhood, 12 miles from here, on the Black Creek road.

There are 25 children in the settlement, from six to thirteen years of age. Nine can read and write. Seven have no father, seven others neither father nor mother, only two men in the settlement can read and write. They cannot raise $5. apiece for any purpose from any available means.

Only one man was in the rebel army. He ran away from them in Virginia and avoiding the public roads and bridges, swam most of the streams till he made his way back to his home. He and the most of the men "laid out in the woods" till the Yankees made their appearance at the St. John's bar, then went down and joined them.

A true citizen there says he knew the settlement and knows they were loyal all through the war.

They will build a log house themselves, and can board a teacher, but they will want books, and a teacher whose

salary can be provided for from abroad. There are a few colored children within two or three miles of them. "Would you admit these colored children to your school if they wanted to come?" I inquired of plain John Ellison. "Admit them! of course we would, I've got three children, I'd have no objections, and I'm sure the rest wouldn't if they could only get the school. "Why," he continued, "should I keep a child away from his dinner when he's hungry and there's enough for him and us too?" "I would send my children any where to get an education. I want my wife to go too." Can't your Association help them? They are all temperate, and church members, following the small light they have seen.

True, they're white; but its not their fault. Are there not a dozen Sunday Schools who would each like to support a teacher on the "Black Creek road." Let the teacher you may send be a woman capable of enduring privations, and be able to instruct in the arts of housewifery as well as teaching, for they are very unlearned in that.

Cordially yours,

C. THURSTON CHASE.

Supt. of Education.

GEORGIA.

ATLANTA.

Hear the call from Georgia by Rev. Mr. Ware, State Supt. of Education.

"The Education Association will meet in Macon on the 9th Oct, and then will come the demand for teachers. Please let me know before the time, how many teachers (board paid by colored people) you can give me, besides those at the points you already hold. Make a rough estimate, *only make it large enough.* You must do something on faith. I know the people of the North will do much more than they yet have done, if the matter is only presented in the right way to them. Get young ladies in each town, to agree to carry round a paper and get all the people to subscribe from ten cents to ten dollars per month, and then go round and collect it monthly. All that is wanted is a few workers in each city and town and it will all be done."

ATLANTA.

Our new School House is nearly completed. We purpose commencing the building of the third one, (or Chapel) next week, in the new and rapidly increasing settlement in the south-west part of the city. Every department of our work is prosperous.

Owing to the close proximity of two colored Methodist churches, it seems hardly best to make much effort to gather a congregation at the School-House at Summer Hill. The field is far more inviting at the other new settlement, and it seems better to concentrate our preaching service and Sabbath work in our two Chapels—the Storrs and the Summer Hill, for which as yet we have no name unless we call it the Norwich Chapel, in grateful remembrance of our friends in Connecticut who have contributed to build it.

Our little church at "Storrs' Chapel" is gradually growing in numbers. I believe too the members are "growing in grace and the knowledge of the Lord." It has seemed to me of late that they are increasing spiritually, in mind, and that God is preparing their hearts for a "refreshing from on high." We are looking with hope and desire for the converting influence of the Holy Spirit upon our large congregation of youth, who gather at the Chapel. There are some cases seriousness. Pray for us that the word of the Lord "may have free course and be glorified."

Yours truly F. AYER.

An Encouraging Sign.

The following is from a gentleman living in Georgia who knows whereof he affirms, whose shattered and scarred

body bears testimony to his devotion to loyalty and freedom. He is very earnest that we should send to South-Eastern Georgia and promises that in many places the colored people will support the teacher, except her salary.

"Under the most favorable circumstances no school can be started at Jeffersonton before January 1st. By proper exertions, and an unobstructed course, we might be ready to begin the work of enlightening those heathen, and helping them cast off the yoke of bondage, still imposed with impunity upon them in a thousand ways, by their self-styled "best friends"—their former masters—with the opening of the New Year.

Profoundly ignorant as the African is upon other subjects, he is not so deeply sunken in the "Slough of Despond" as ever to believe that the Southerners are his "true friends," as they claim. Instinct, reason, or inspiration, saves them from the evils that a belief in this delusion and snare would entail upon them. They look towards the North, for their advisers, their helpers and their friends. Having set their faces that way during the years of bondage, it is difficult for them to "face about." And I call it a hopeful, encouraging sign.

From the Atlanta Daily Opinion.

The Colored Schools of Atlanta.

The Macon Messenger expresses much surprise that the State Educational Association which assembled in this city a few days since, should admit to its councils such "Yankee interlopers as a Mr. Ware, teacher of a negro school in Atlanta." That paper says:

The Radical party having made the education of this class a governmental affair, it strikes us that a call for a meeting of the teachers of the State, did not include such missionaries as Mr. Ware and his co-laborers; and that his being present was a signal illustration of Yankee impudence and officiousness. We all know pretty well by this time, what these men teach in addition to the prescribed course laid down in the so much vaunted 'free school system of the North.' They are all either fanatics or knaves—in the proportion of about five of the latter to one of the former, and their sole mission is to stir up strife and sow the tares of hate and evil in the minds of their pupils. What propriety, then, is there in having them associated with *our* teachers?

Now such nonsense as this is wholly out of place. The more intelligent and respectable portion of the Southern people do not oppose the education of the colored people. On the contrary, they are disposed to encourage it. Many of them have given of their scanty means to that purpose. Why then should they ostracise a Northern man who is only carrying out what all good men in the South hesitate not to sanction? Mr. WARE is a gentleman of fine culture and irreproachable character, and is doing noble service in the cause of education. So too, of his associates in this city. Men who know most of the practical inside working of these colored schools are the last to countenance such sentiments as those uttered by the Macon editor. The schools are conducted in a highly creditable manner; and we cannot, if we would, close our eyes to the fact that these colored children are making progress in their studies that is at once gratifying and astonishing. No one here, who knows anything about the management of these schools, can be made to believe that Mr. WARE, or any of his co-laborers, seek, to stir up strife between the races. On the contrary, it is a notorious fact that the colored people connected with these schools are more polite and deferential to the whites than are the generality of negroes. If being a zealous friend of education is a crime, then Mr WARE is unworthy of association with "our teachers;" but if not, then the mere fact of his being a "Yankee" should not be made an occasion for this exhibition of littleness and ill feeling. We had hoped that this contemptible prejudice had lost place at least among the friends of education, and those who make pretensions to intelligence.

American Missionary.

NEW-YORK, OCTOBER, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNUAL MEETING.

The twenty-first Annual Meeting of the American Missionary Association will be held in Homer, N. Y., commencing Oct. 16, at 3 o'clock P.M.

The reports of the Executive Committee will be presented on Wednesday afternoon. The annual sermon will be preached in the evening by Rev. E. B. Webb, D. D., of Boston. The Lord's Supper will be administered Thursday afternoon. Interesting reports, and discussions on the policy and work of the Association among the Freedmen, and addresses from Gen. Howard and others may be expected.

Ample accommodations for friends from abroad will be furnished by the kindness of the people of Homer.

Invitation.

We take the liberty of pressing the invitation for a full attendance at our Annual Meeting.

It is neither assumption nor arrogance in us to say that the work of this Association is important to the welfare of the Freedmen, and, through them, to the interests of the country and the cause of Christ. Facts will be stated and questions considered in that meeting, that, for their immediate results and far-reaching consequences, might well command the attention of the best minds in church and State. There are persons who appreciate these statements, and whose counsels would be valuable. Will they devote the necessary time to attend?

There are other reasons we might urge, less grave, but quite as attractive. Homer, N. Y., is one of the pleasantest towns in the country; its inhabitants are intelligent and hospitable, and two days spent there in this meeting, will furnish as agreeable a mingling of relaxation, Christian fellowship and useful employment of mind and heart as one could well find anywhere.

The place can be reached by the Syracuse and Binghamton Railroad, connecting at the former place with the New York Central, and at the latter with the Erie Road. We shall endeavor to secure reduction of fare as far as possible, and will make announcement in due time.

The sermon of Dr. Webb will, we doubt not, be one of interest, and General Howard has accepted the invitation to be present and give an address.

FINANCIAL.

As our paper goes to press about the middle of the month, we feel constrained to say that our receipts thus far in September, fall far short both of our expectations and our necessities, giving rise to apprehension of such serious embarrassment in laying out the work for the coming year, as will cause much sadness both to the Freedmen and their friends.

We deem it proper to say this at this time, because our Magazine will reach its readers a week or more before the accounts of this year are closed, giving them the opportunity, if they wish, for special contributions and sacrifice. We assure them that their aid was never more needed. It cannot be that they will suffer the great work to be paralyzed just at the moment of its greatest necessity and success.

The Coming Year—Stewardship.

This Association is the agent of its constituents. It was chosen by them to do their work. It has no resources in-

dependently of them. It can go no farther than they furnish the means.

The position of its officers enables them to see the wants of the colored people—their poverty, their industry, their hands outstretched for primers and Bibles. We see their rapid strides from slavery to freedom, and from freedom to franchise. We realize their relations to the welfare of our country, and to the conversion of Africa. We mark how quickly the plastic elements of their character will be moulded and set for good or ill. We also know about our teachers and missionaries. We see the finger of God moving them to leave pleasant homes and well-paid positions at the North, to encounter obloquy, danger and meagerly paid toil at the South. We see their work rising like magic around them—the quick eye, the eager mind, the patient study, bringing a speedy and glorious harvest. We see dangers marshalling against the Freedmen—Intemperance, Romanism, Demagogism, and we know that only an enlightened Christianity can save them.

With the weight of these things we are sometimes "pressed beyond measure." We have tried to lay them before the churches. We are well persuaded that the claims of the Freedmen lie near the hearts of God's people, and of patriots as well, nearer just now, perhaps, than any other cause. But the country is in financial embarrassment. Many persons cannot give as they once did. Others are timid, and begin to curtail in giving. With a few there is a weariness in well doing.

Whatever be the causes, our receipts for the year, though relatively large, have been far less than the growing wants of the field require. *But what shall we do for the coming year?* Dare we enlarge? On the other hand, dare we curtail? Our constituents must tell us. The Annual meeting is near at hand. Friends attending it will represent a portion of our constituency. But we desire to know from others. Friendly letters from pastors, assuring us of the purpose of their churches to continue, and even increase, their contributions, will be gladly welcomed, and will aid us in reaching a conclusion, but a still more decisive intimation will be given us, if those churches whose time for contributions is, or can be arranged to be, near at hand, will promptly gather and remit those contributions.

Investments.

We invite the attention of our readers to the letter of Samuel McFarland, Esq., in another column. Such a response to our appeal is most cheering. We commend to the special notice of our wealthy friends the views of Mr. McFarland in regard to the comparative value of 7.30's and other interest bearing investments. We think his opinions are eminently sound, financially considered, and withal somewhat scriptural.

ORDINATION.

At an ecclesiastical Council held in New Haven, Ct, Sept. 12th, Rev. C. W. Francis, a graduate of Yale Theological Seminary, was ordained as an evangelist to labor among the Freedmen, in Atlanta, Ga., under the commission of the American Missionary Association.

The examination, conducted by the Moderator, Rev. Dr. Bacon, was sustained unanimously; President Woolsey and others testifying not only to their satisfaction with it, but to their favorable knowledge of the christian character and general qualifications of the candidate for the work to which he devotes himself. The public meeting was in the Centre Church. The sermon was preached by Sec. Strieby.

It is a hopeful indication of God's purpose to give the Freedmen a high culture in learning and religion, that educated and self-denying young men are

moved to consecrate themselves to this field of effort.

We trust that the young church in Atlanta will be greatly blessed under the Ministry of Mr. Francis, growing in grace and numbers, and we hope, not long hence, to chronicle the organization of the "Second Congl. Church, in Atlanta."

Our Paper—the "American Missionary."

We grievously suspect that this venerable little periodical is not read so generally or thoroughly by the *pastors* as we could wish. Certain reminiscences of the writer hereof, while he held the pastoral office, confirm the uncomfortable suspicion. "So many papers;" "I'll read that by and by;" "slightly dull;" are exclamations not unfamiliar to memory and conscience. The stand point alters the view. How full of interest these pages and their themes are now! Well, every body cannot occupy our stand point, and the only plea we can make for livelier attention to our Magazine is that the view is really enlarging, and presenting scenes of deeper interest; in other words, we think the work among the Freedmen must be acknowledged to be one of growing importance, challenging the notice of the patriot and Christian.

We have another unpleasant apprehension. There are not a few packages of our paper sent to churches, to the care of pastors, or deacons. We fear that the packages sometimes lie a little too long in the pastor's study, or in the deacons parlor, or, when laid on the table in the lecture room or in the Sunday school library, too many of them remain untouched until they are removed to give place to their monthly successors. In all instances where this evil threatens to become chronic, we beg our friends to aid in attempting a cure. Perhaps the difficulty may arise from plethora, in which case we desire the pastor to try *depletion* by sending us a request for a smaller number. But we believe the trouble usually arises from torpor, and for that we earnestly recommend active efforts to *increase the circulation.* An airing in the monthly concert is always healthy exercise for a missionary journal.

For the business men to whom our paper goes, we have an infallible prescription for increased interest. If they will give liberally, and frequently, to our treasury, they will find it a mere dictate of business prudence to see that their contributions are acknowledged and well spent, and will soon find themselves concerned to know more of the workings of the Association and the field it cultivates. At any rate we should be glad to have many business men make the experiment.

Politics.

Men open their morning papers now with nearly as much interest and solicitude as during the war. This is not strange, for the struggles of that hour are culminating in the issues of to-day. For forty years the real element of national anxiety and discord has been the same—the anomalous condition of a portion of the population of this country. Before the war, parties and leaders rose and fell, but the enduring question was the disposal of the slave. During the war, generals came to national idolatry, and anon were thrown from their pedestals, victories were won and battles were lost, but the irrepressible difficulty was the slave. To-day, we have political agitation, conflicts of views among the departments of government, and anxieties as to the attitude and fate of high officials, but still, the hinge on which all turns is the position of the colored man. We should by this time be ready to recognize this. Providence insists on it. Justice must be done to those who have suffered so much injustice. Civil rights must be secured to those who have so long been deprived

of all rights. Education and religious privileges must be borne to those who so long trusted God in deepest ignorance.

In this point of view, we regard all party questions and political issues that do not touch this vital point as ephemeral and inconsequential. Indeed, the work of deepest significance is *not* political; it is educational and moral; the Freedmen hold in their hands, measurably, the fate of our country. Ten States will soon return to the Union and the most of their voters cannot read the ballots they will cast! The elective franchise works neither by magic nor machinery. The voter must be intelligent and conscientious. *Intelligent* suffrage is not sufficient. The worst of men are sometimes educated. The Freedmen must have cultivated *moral natures* to guide them in the right use of the ballot, and to save them from becoming the dupes of demagogues.

While therefore we appreciate the importance of the political issues of the passing hour, we cannot shut our eyes to the deeper necessity that underlies the whole. We believe that, to-day, the American Missionary Association, with its quiet workers, is doing a share of the most needful of all the work that is to be done for the thorough and permanent reconstruction and regeneration of our country. The condition of the colored man has determined, and will determine the condition of the poor whites. While the one was a slave, labor was the badge of degradation, and the white man would not work. If the colored man becomes an intelligent, prosperous and respected citizen, the poor white will follow him into the field and workshop, into the school and church. To educate intellectually and religiously the black, is to educate also the white, and the education and elevation of both is the demand of the hour, the duty of the nation and the requirement of God.

Discriminate.

The American Missionary Association is favored in having warm friends, well acquainted with its principles and work. But we are amazed at the occasional want of thoughtfulness or of recollection on the part of *some* of them. For example, the instances are not few in which ministers and lay brethren have aided in passing resolutions in ecclesiastical meetings, earnestly commending this Association, and then, on going home, have introduced into their pulpits, or assisted by their funds, the agents of other societies, under the impression that those agents represented this Association. We do not object to other societies receiving money, nor do we pretend to dictate to our own constituents, but we do beg of those who love this Association and its evangelical basis, and who wish to give to its treasury, to take pains to discriminate among agencies, and to see to it that their contributions come to the American Missionary Association.

"SOUTHERN MINISTERS AND CHURCHES."

The New York Observer of Sept. 12 contains an article under this heading, from which we make some extracts to which we invite special attention. The article is in reply to the Central Presbyterian, of Richmond, Va., which was greatly grieved at the Observer's exposure of the action of the Southern Presbyterian Assembly in the case of the Freedmen.

There are exceptions, as the Observer says, but the extracts are worthy the attention of all who would get a true idea of the influences still at work in the South. The Observer says:

"We regard the occasion as an appropriate one for complying with the demands of truth and justice, and giving expression to some of our views in regard to the attitude of the Christian ministers and people of the South; to some of the former of whom our Richmond neighbor thinks we have alluded too ambiguously, al-

though we thought we had spoken quite intelligibly. We say, then, deliberately, as the result of our experience and correspondence and personal observation in the South, and as the summing up of all the information that we can gather from every source, that we consider the Christian people of the South, generally—clergyman, laymen, laywomen, and especially the religious editors—to be as hostile in feeling to the Government of the United States, and the people of the North, especially to the Christian people of the North, as ever before. There are exceptions to this remark, and we would cheerfully make them, but, according to the old maxim, the exceptions prove the general rule, We will go farther and say that we regard those who are known as Christian people in the South as having been, and as being now, even more opposed to the restoration of good feeling between the two sections than the politicians and the men of the world; for while the latter classes have furnished many noble instances, among their leaders, of men who have frankly and publicly advocated the burying of past differences, we do not now recall a single case in which a leading minister of the South, of any denomination, has accepted the olive branch of peace and reconciliation, which, in numberless instances, has been extended to them by men in corresponding positions at the North; or who has publicly taken the same ground in promoting reconciliation which politicians have taken in their sphere."

Alluding to the generous contributions from the North, in aid of the people of the South, the Observer says:

"We have yet to see the first evidence of the reciprocation of this spirit on the part of the religious press of the South, or to know or hear of its reciprocation on the part of the Christian ministers and people of the South. We believe that *the spirit of the rebellion* in the breasts of the larger part of the ministers and people is as strong to day as it was at the beginning, the middle or the end of the war. . . .

"We do not suppose that they intend or even hope to make another attempt to destroy our government. One such attempt, with its consequences, will suffice a generation. But, according to all the knowledge that we have, the feelings of the classes in the South of which we are speaking are unchanged, unless intensified. We should rejoice to know that we are wrong in our present impressions, or to recognize a change in Southern feeling, but the evidence before us shows that it has not yet taken place."

JAMAICA.

From Rev. S. B. Wilson.

BRANDON HILL, Aug. 2, 1867.

I send you with this, the reports of two churches (Brandon Hill and Providence) under my care. I can speak very well of things here at

BRANDON HILL.

We have had a good congregation during the whole year. There has been manifested considerable religious interest in the church, and in the community, during the year. I think there has been more real interest manifested in religious things than there has been during any other year I have been here; not even the year of the great revival excepted. There has not been so much excitement, and not so many extravagances, but I think there has been more of the good work of the Spirit. We have had a large inquiry class, numbering over 20 members, the greater part of which, I presume, we would have been safe in receiving into the church before this. Still we deem it best to be cautious in receiving members into the church. We have however, added eleven members to the church, nine on the profession of their faith, and restored two. On the other hand we have had to cut off but two. This is very good for Jamaica.

But one member has died. So our church has increased from 62 members

to 70. The Sabbath School is well attended, and there is considerable religious interest among the children in it. Some of the young people that we received into the church a year ago are quite active as teachers in the Sabbath School.

The contributions of the church, considering the fact that their taxes for the government have been considerably increased, and that they have had pretty hard times, have been quite good. We have raised altogether about £20. ($100.) £8. of this has been for the support of their minister, the remaining £12. we were obliged to expend on the chapel and for station purposes. The walls, though built a year or two ago gave away, and we have been obliged to rebuild them, and rebuild them stronger than they were originally. We have been obliged to raise money to put new seats in the chapel to accommodate our increasing congregation; and other repairs with painting,&c,, have made our expenses on the chapel quite heavy. I know that several of the members of the church have made as great sacrifices as they knew how to make, for the chapel and towards the support of their minister.

On the whole it has been a pleasant year with us here at Brandon Hill, we can truly say that God has blessed and prospered us.

The year however has been a trying one to the little church at

PROVIDENCE,

and the good and faithful members there have felt it very much. We have had to cut off five members, and there has seemed to be a great deal of indifference in regard to religion in the whole community.

The congregation has been rather small, and but four members have been added to the church, three of these by letter. But the members of Providence church in the main are a worthy and faithful people. I don't know that I have seen in Jamaica more steadfast and devoted christians than the majority of the members there. Their trials have been greater than the trials of any other of our churches here.

It seems to me however, that the time will come when God will signally honor them and bless them.

Already I think there are indications that the Holy Spirit is at work in the community. There seems to be the beginning of a religious awakening which I hope will increase until the whole community is awakened. The church is now in a very good state. They seem thoroughly broken in spirit in view of the carelessness and spiritual deadness that prevails in the community.

We have a small inquiry class there, which numbers only four or five members however.

As Brother Venning has been very sick with fever for some time past you will not receive a report of

CHESTERFIELD

church at present, but I am requested to say for him that in all respects, except their contributions, the report of the station for the year would be more than usually favorable.

Bro. Venning is recovering slowly. His fever was broken up some time ago, but being somewhat advanced in age, and rather feeble, and the climate here not very invigorating, he recovers slowly. For a while however we felt very much afraid we should lose him. Of course you know that we can ill afford to lose just now the service of so valuable and so useful a missionary in our field of labor. We hope he will be restored to more than his usual health and strength, and be, for many years more, a co-laborer with us in our work here.

From Rev. Jno. Thompson.

BRAINERD, Aug, 5, 1867.

Notwithstanding the loss of eighteen members, our ranks have been thickened

up a little; for this we are thankful; thankful for every soul brought to Jesus. But the net increase of eleven falls far short of what it ought to be, and bears but a small proportion to the increase of population.

Our prayer meetings are well attended and we enjoy the presence of God in our midst. The business of the church is attended to without the least difficulty, and often with harmony and love.

I am much pained that the income of the church should be so small, many of our people are old and poor I know, but I also know that many are strong and well to do, and therefore cannot be excused. This is a subject for serious consideration, if not for discipline; covetousness is a sin which must be dealt with, and that at once, as we cannot tell whereunto it may grow.

We have done much on the station, and have much more to do, the chapel and premises are extensive and will often need repairs, but this must not be an excuse for non-contributing to the Mission cause.

MENDI MISSION.

Mr. Burton wrote July 12th, that, through the blessing of God, which has attended the effort from the beginning, the saw-mill erected at the mission, mainly by special contributions, is in successful operation, and he thinks is, and will continue to be, of great advantage to the mission. He says "crowds of the people flock to see the great wonder, and it affords a good opportunity to speak to them of better things." A Christian young man, a laboring man, who has had some experience in running a saw-mill, would be of great service to the mission, and could do much direct missionary work.

The great want, however, of that field is an ordained missionary, one who can preach the Gospel and superintend one of the mission stations. Mr. Burton has now under his care, aided only by native assistants, two stations forty miles apart, and it is too much for him.

He should have help immediately. Is there no one, constrained by the love of Christ who will respond to this urgent call?

"OLD LESTER."

We are sure our readers will thank us for the following sketch from the pen of Rev. Dr. Treat, Sec. of the American Board. Our only regret is that we are compelled, on account of our limited space, to abridge it somewhat.

I have occasionally spoken of an aged negro, whose acquaintance it was my privilege to make during a brief sojourn among the Chocktaws, in February, 1848. Persons who heard the statement, have urged me to give the facts to the public in a permanent form; but I supposed that such a paper could be prepared most satisfactorily after his death. Having ascertained, not long since, that he finished his course, I wrote to Messrs. Kingsbury and Byington for such facts, illustrative of his life and character, as they could furnish. Much to my regret, however, I found that my own notes, made during the single interview which I had with him, were more complete than any thing which they could give me.

Soon after reaching the station of Mr. Kingsbury, he said to me, "Before you return to Boston, I want you to see Old Lester, a member of my church," "Who is Old Lester? I never heard of him before." "He is an old slave; and I do not know but he prayed the Choctaw mission into existence." "I shall be very glad to see him," was my reply.

A few days later, as we were riding from Good Land to Pine Ridge, he reined up at a house near which a low cabin had been erected. "Why do you stop here?" I inquired. "This is where Old Lester lives."

As we entered, my eye fell upon an old negro, his form bent by the weight of years, and his hair partly white. As soon as he saw my travelling companion, he came forward and said, "Tank God, me see dee once more, Massa Kingsb'ry;" and

he proceeded for some time to give expression to his gratitude for manifold mercies, in terms as hearty and devout as they were profuse and original.

I sat down by his side, and asked him to give me an outline of his personal history. His English was very poor; much of it indeed, his wife, considerably younger than himself, was obliged to interpret for me. I ascertained, however, that his birthplace was in West Africa, two or three days' journey from the "river," (his term for the Atlantic Ocean,) where he lived till he was some twenty years of age. He knew nothing of God, he said, nothing of a hereafter. He did not know that he had a soul. He thought, when he came to die, that he should "rot in de ground," to use his own expression. All his people were in the same deplorable ignorance.

One day he was told that if he would go to another village, two or three miles distant, he should have some rum. He started on this foolish errand; but there were liers-in-wait, who seized him, and "sold him to the river" as a slave. "White people no catch me," he said; "we catch one 'noder." "Dey tie my hands," he continued; "me cry 'cause me lose fader, moder, sister; but it do no good. Me no saw dem any more,"

He was brought to Savannah, before the slave-trade was abolished, and sold to a Georgia planter. In due time the merciful design of God in respect to him became apparent. On being questioned as to the manner of his conversion, he replied; "De ole black people tell me 'bout de Saviour. Dey say, 'Lester, you wicked.' Me say, 'No; me no wicked.' Dey say, 'You no pray; you go to hell.' Me say, 'Me no go to hell; me rot in the ground.' Dey keep on talking. Den me feel very wicked; me muss go to hell. But me pray to God. Me find de Savior." This event occurred, according to his chronology, in the year of the "great earthquake," or, as Mr. Kingsbury supposed, in 1811.

To show his joy in view of the wonderful change wrought in him, he said; "Me sorry when dey catch me; but me no sorry any more. De mittonary once ask me if me want go back to Africa. Me say, 'No,' cause wicked men dare.' Me glad me come here. Dey kill me in Africa, long ago, and me go to hell. Tank God, he bring me here! Me know 'bout de Savior now." "Are you happy, Lester?" I inquired. "Me put my heart on de Saviour; den me happy. We hab noting. We go de same way we come. De world is nothing. Me no want dis world any more. But me stay long as God please; when me die, no trouble more. No for my goodness, but for de blood of Jesus. Me black man; but de way de same to find de Saviour as for white man."

Certain reminiscences, which Mr. Byington has kindly furnished, may be introduced in this place. "My first acquantance with Lester," he says, in a recent letter, "commenced in the spring of 1821. I remember him well,—his manner of life and his prayers, though I resided near him only about two years. When I reached Elliot, on the Yalobusha, the missionaries spoke highly of his piety and his good sense." "Having heard and received the gospel in Georgia, he never failed in his prayers to remember his friends there. He would say, 'Lord, bless Christian friend clean to Georgia; be leaning-post for dem in de great day.' From Georgia he was taken to Tennessee. He told me that he was sorry to remove there; for he was afraid that he should not hear the gospel any more. But he did hear it, and he was glad. His next change was to the Chickasaw Indians, in the State of Mississippi, where he was owned by a half-breed. There was no missionary near him, and he was sorry. But the Lord had compassion on him. 'Me hear no preaching,' he said, afterwards; 'so me pray de Lord to send me where me hear 'bout the blessed Savior. One day massa say to me: Lester, you go to my place on Yalobusha and work dare. Den my heart so glad! Me hear de mittonary was dare. So me come here; and now me hear de Gospel all de time.'"

There was one incident in the life of Old Lester, which illustrates the unswerving fidelity and the true heroism of the

man. From his own account of the matter, it appears that his Chickasaw master (in a drunken debauch, as I learned afterwards) commanded him to cease from praying; and he said at the same time, "If you don't stop, I'll shoot you." Promptly and firmly he replied, "Massa!'Me muss pray.; me can't lib widout pray." The loaded gun was ready; he was perfectly at the mercy of a reckless Indian; The gun was raised, sighted, fired. To his great surprise he found himself unharmed! "God keep me," was his simple explanation. But the master would not surrender his murderous intent. He repeated the command and the threat; but the undaunted negro had but one answer, "Massa! Me muss pray; me can't lib widout pray." The gun was loaded before his eyes. He heard the missile of death drop to its place. He could not hope to escape a second time; but he resolved, like the prophet of Israel who was cast into the lion's den, because he "prayed" as "aforetime," to be true to his Savior, whatever man might do to him. The gun was raised and sighted again; but just as it was on the point of being discharged, a son-in-law of the Indian struck it up, and saved the negro's life. Anxious to know if this was the end of the story, I said to Lester, "Did your master try to stop your praying afterwards?" "No, Massa," was the answer; "he know do no good; he know he couldn't make quit." "Here is the martyr spirit," I said to myself, "and God gave it the victory."

Remembering the declaration of Mr. Kingsbury, "I don't know but he prayed the Choctaw mission into existence," I put certain questions to him to ascertain just what he had done. The Choctaws and Chicasaws were originally one tribe; and they occupied the same district on this side of the Mississippi, where he first knew them, as they do now beyond the Mississippi. From the outset his heart seems to have been gradually burdened by their condition. He was the sole witness for the truth in all that region. Not a prayer did he hear from the lips of another, till he saw Mr. Williams, a missionary of the Board. But he had been pleading all along that, in some way, the Gospel might be preached to these Indians. "How came you," I said to him, "to pray that the Gospel might be sent to them?" "Why, Massa," he replied, "me pray for all de world." "How came you to pray for all the world?" "De Lord Jesus Christ put it in my heart. Nobody tell me pray for all de world. De Savior and he supposed that his final hour had come. But his Rock did not fail him? put it in my heart. He no come to die for one, but for de world, and me muss pray for de world. Me want ebry soul get hisself to heaben." "You are right," I said to myself; "the Saviour *did* put it into your heart."

And his confidence that God would hear his requests, seems to have been remarkably childlike and unwavering. Mr. Byington once said to him, "Lester, you come here alone these dark nights; (the distance was two miles;) are you not afraid?" "What me afraid for? Me close to God." "But," Mr. Byington said again, "there are wolves and catamounts in the woods." "Oh, me pray to God 'fore me start. Me tell him, me go see his servants, de mittonaries. Me ask him to take care of me till me come back. Den me come. Me not afraid; God take care of me."

Lester began life in the worst possible circumstances; and in many respects there was but little improvement in later years. But he had fallen in with those who were able to tell him, in their simple way, of the Saviour that he needed. And being taught of the Spirit, as well as born of the Spirit, he had embraced the scheme of salvation in all its fullness and preciousness, and—what is more difficult and rare—he had embodied it in his life. The faith which he received, had become a mighty transforming power. Men "took knowledge" of him that he "had been with Jesus," and honored him accordingly. —*Missionary Herald.*

COOLIE SLAVERY.

It was recently stated that a cargo of coolies had arrived at New Orleans from

Cuba, to be used as laborers on the Mississippi sugar plantations, and it is stated that Ah Yuc, a commissioner from the Chinese Government, has concluded a contract with a number of Louisiana, Alabama and Texas planters, to bring 5,000 Chinamen to this country for their use, and that they will soon arrive. Now that this new form of slavery is about to be introduced into this country, one that is scarcely less revolting than African slavery, the following facts derived from a foreign source will be read with painful interest, and may serve to enlighten some minds:

"The principal ports from which coolies are drawn are Hong Kong, Macao, Canton, Amoy and Swatow. Emigration from the north of China has been attempted, but without success. The northern Chinese are greatly attached to their homes, poor and miserable as these are, and they look with suspicion upon any proposal which would remove them from their accustomed haunts. The French Government endeavored to induce the peasantry to emigrate by issuing advertisements, with detailed conditions, in some of the principal northern cities, but their invitations produced no effect on the population. Bonded coolies are demanded by, and deported to, the following places, which are arranged in the order of their importance and urgency of demand:—To Peru, to Cuba, to British West Indies (principally Demerara and Trinidad), to Dutch Guiana, to Tahiti, to India, and to Java. The coolie trade to Peru and to Cuba is entirely in the hands of private contractors—Peruvians, Spaniards, Portuguese and French. It is carried on entirely from Macao, with the exception of one establishment at Canton, that of a Frenchman, who ships to Havana. There are at Macao six or eight depots from which about 30,000 or 40,000 coolies are shipped every year to Peru and Cuba. The coolies are furnished to the depots by recruiting agents, Chinese or Portuguese, many of them men of very disreputable character, and not a few more than suspected of being connected with piracy. It is almost needless to remark that they resort to most unscrupulous means for obtaining recruits.

"Coolies at a Macao depot cost the trader from 35 dollars to 70 dollars each. The number of ships at the disposal of the Macao traders is limited, English and American ships being forbidden to carry Macao coolies, and it being seldom that German vessels can be induced to engage in this service. The ships employed are under military equipment and discipline, somewhat resembling English convict ships; the coolies on board them are only allowed an airing on deck by squads of twenty to forty together, and the whole proceeding resembles the middle passage in its general features; but the coolies being far less submissive than negroes, revolts and mutinies frequently occur. Suicides are common, and the mortality is very great, averaging as high as 26 per cent. In April, 1866, 550 Chinamen were burned to death on board the ship Napoleon Canavero, in a conflagration purposely kindled by some mutineers. During the eight months from August, 1865, to April, 1866, no less than 16 cases of mutiny—many of them having very serious results—were reported in Hong Kong papers, all but two of them having occurred on board ships sailing from Macao. These circumstances tend to raise the price of a Macao coolie. At Callao they are sold at an average price of $300, and at Cuba they often 'fetch' $500. The contracts run for eight years. The Macao coolies are all males, no women being ever shipped there; the men are selected entirely for physical qualities."—*N. Y. Observer.*

Progress of Education among the Freedmen.

It is cheering to note the progress which education is making among the colored people of the South. For, no matter how much may be accomplished in the removal of political disabilities from this class of our citizens, the great work of their permanent elevation must be mainly achieved through their education. And it is one of the most hopeful facts connected with the freedmen, that they are so anxious to learn, and are willing to make sacrifices to obtain schools. Thus we find, by the report of the superintendent of Education in South Carolina, that the colored people have contri-

buted during the past year over $17,000 towards their public schools; and this, too, in addition to paying their taxes for the support of public schools in such cities as Charleston.

The old idea that was so strongly fostered by the supporters of slavery, that the negro was incapable of educating his mind, if he had any, being of an inferior sort, is rapidly being dissipated by the facts that develop themselves in the schools of the freedmen. It is found that he takes kindly to all the rudiments of knowledge usually taught in the schools of this country.

The progress, too, of enlightenment among the adults is most cheering. Mr. Tomlinson estimates that in South Carolina there are at least 25,000 colored men and women who can read a newspaper with a fair understanding of its contents, who two years ago did not know the alphabet. It is thus that, through the instrumentality of the schools, the blessings of education are being diffused throughout the whole mass of the colored population.

This work of Southern education, not only of the blacks, but of the whites as well, is one of the most important and promising that now engages the attention of the American public. It ought to command even more attention than it receives. Had the masses of the Southern people been as well educated as those of the North, or had they even been tolerably educated, the Rebellion would have been an impossibility. But while the institution of slavery remained, any such thing as a system of general popular education was not to be thought of. The overthrow of that institution has opened the door for the educational as well as the political reconstruction of the South. The work should be prosecuted with a vigor and perseverance commensurate with its importance—*Philadelphia Telegraph.*

To be able to Read, a Privilege.

CHILDREN, do you ever think of the privilege you enjoy in being able to read, and in being taught Sabbath after Sabbath the truth of God's holy word. If you have never thought of this read the following.

In one of of the schools at Newburn, there is a pious old woman of eighty years. She had been very constant in her attendance, and earnest in her efforts, but could not overcome readily the difficulties. Her eyes were dim with age; it was with great difficulty she saw the letters in the large Testament, and still greater that she remembered them. After two or three months she could call all the letters, and she was delighted. Their combinations and their sounds, syllables, words, were mysteries too great for her to master. The patience of her excellent teacher was well nigh exhausted one evening, when she said to her:

"Aunty, I do not think you can ever learn to read."

"Mity hard, missus; my poor ole eyes dark."

"Well, aunty I reckon you had better give it up."

"'Pears like I mus', missus. O honey, wants to read heap!"

"Well, I'm sorry, aunty, it is so; but you need not come again."

After three or four evenings, the old woman appeared again in school. When the teacher came to her, she said, "Well, aunty—here again, are you?"

"Yes, honey, please, I mus' read—mus' hear Massa Jesus speak to me from his Word hisself; 'pears like I shall die. I mus' read de Word ob de Lord, I mus';" and tears ran down her cheeks like rain.

The teacher could not resist the appeal; so she opened the Testament at the fourteenth chapter of John, and read to her with great deliberation and care three verses, and then left her to attend to others.

Aunty bent over the book, and fixed her attention on the second and third verses. The letters she knew; the words were familiar to her, but to pick them out then, was to hear "Massa Jesus speak to her." After a while she got the word 'prepare' so she could put it to 'I go'; then the rest followed by inspiration; and in an hour of the most intense effort she had ever made, she again said, "Missus,'specs can read 'em now."

She began,and with intelligent deliberation read," I go to prepare a place for you," etc., to the end of the third. The teacher, surprised and pleased, asked her to read them again. Aunty did so, with great clearness and propriety.

"Yes," said the teacher, "you have read the words of our blessed Lord yourself."

Aunty's eyes filled with tears, her face

brimming with delight, she broke out, "Yes, bress de Lord! he speak to me—to me poor ole slave; he tell me go prepa' a place for me; he go come again take me, poor brak woman; prep'r place for me! O, bless Massa Jesus!"

Her heart was full; her eyes overflowed. It seemed to her Jesus had spoken to her. So these disciples wait to hear the Master speak. We would raise up teachers among themselves, who shall give the Word a voice to speak to this new-born nation. Who will help us?—*Freedman.*

LETTERS TO THE TREASURER.

WASHINGTON, Pa., Sept. 3, 1867.

LEWIS TAPPAN, ESQ.

My Dear Sir: When I wrote you inquiring what a 7.30 $1000 bond could be sold for, my intention was to have one sold, and $1000, all the proceeds except the premium, to be appropriated for educating the Freedmen. But having otherwise procured $1000, I forward it by express for the purpose specified.

After reflecting on the subject, I came to the conclusion that money appropriated for the Freedmen would yield a far greater revenue than Government bonds. For while the latter only yields 7.30 per cent., payable semi-annually, the former yields a hundred fold more from the satisfaction produced by the consciousness of having done so much good. Hence, instead of the interest being paid semi-annually, it is received daily without solicitation.

When I reflect on the vast field which has been opened for missionary labor by the emancipation of the slaves, and the enfranchisement of the Freedmen, and the vast importance of *immediately* preparing them for voting intelligently, and when I read, in the American Missionary, the "Final Appeal for the Year," asking only $40,000 during this month, it seemed to me that if all the *professed* friends of the Freedmen would contribute so much of their surplus funds as they can spare conveniently, instead of $40,000 the amount should be swelled to at least four times that sum. And why *not*, let me ask, *why* not.

Very respectfully and truly yours,

SAM'L MCFARLAND.

Aug. 29, 1867.

Enclosed I send you $14, by which, with $16 sent last spring, I wish to be made a life member of your Association. I wish it used for the benefit of the Freedmen. I sent you $30 more than a year ago, which made my husband a L. M. This being the income of the sum we received from a dear son who died in a rebel prison at Salisbury, N.C., Nov. 17, 1864.

It comes to you consecrated with many prayers and tears for the suffering bondman, in memory of the loved one who gave his life to purchase the liberty they now enjoy.

We send this in the name of our dear son, Geo. C. Hand, who being dead yet speaketh. Please address

MRS. MARIA C. HAND,
Elk Horn, Wis.

RECEIPTS

IN AUGUST, 1867.

MAINE.

Auburn. Cong. Ch.,	150 00
Bangor. J. A. M.,	50
Bath. Chas. Russell $5., J. Shaw and Geo. Donnell $1. ea.,	7 00
Bethel. Second Cong. Ch. $35., First Cong. Ch. $16.60,	51 60
Blue Hill. M. E. Johnson,	2 00
Brewer. John Holyoke,	10 00
Dennysville. "A Friend,"	20 00
East Madison. John Bicknell,	5 00
Eastport. David Perkins,	5 00
Falmouth. Second Cong. Ch.,	18 50
Farmington. "J. C.,"	5 00
Limerick. Cong. Ch.,	00
Norway. Second Cong. Ch.,	50 30
North Waterford. Cong. Ch. $16.86, "A Friend" $5.,	21 86
Pittston. Miss S. E. Russell $2., and from Friends a b. of Books, E. M. 50c.,	2 50
Portland. Eben Steele,	100 00
Saco. Benev. Soc. of First Cong. Ch. *for a Teacher*,	58 32
South Berwick. Cong. Ch.,	21 12
South Paris. Cong. Ch.,	44 11
Vassalborough. Female Cent Soc.,	5 00
West Bath. Isaiah Percy,	5 00
Winthrop. S. Wyman,	1 00
Winterport. EZRA MANTIER, M.D., to const. himself L. M.,	30 00
Yarmouth. First Cong. Ch.,	42 50

NEW HAMPSHIRE.

Bristol. By C. Cass,	6 30
Candia. Ladies, b. of C.	
Fitzwilliam. Ebenezer Potter.	10 00
Goffstown. Two b. of C.	

Keene. Isaac Rand, 42 00
Lancaster. E. B. H., 50
New Ipswich. Freedmen's Ed. Soc. $100. and b. of C. $35., 100 00
Pittsfield. R. L. F., 50
Temple. W. P. B., 50
Westmoreland. Cong.Ch.$16.10,——B. of C., 16 10

VERMONT.

Barre. Cong, Sab. Sch., 10 75
Brattleborough. Cong. Ch., 45 85
Burlington. Mr. and Mrs. A. G. Cook $4., Mrs. B. Seaver $1., 5 00
Chester. J. N. Moore, 10 00
Danville. Cong. S., 10 00
Fayetteville. Individuals, by A. Birchard, *for Teachers*, 39 66
Grafton. F. Daniels, 1 00
Guildhall. Cong. Ch., 13 49
Guilford. Bapt. Ch. $12.23, Meth. E. Ch. $2.95, 15 18
Hartford. E. Morris $30., E.W.Morris $20., White River Ch. $20., Rev.B.F. Ray $10., 80 00
Harrisville. "Friends," 33 00
Highgate. Cong. Ch., 19 36
Hinesburgh J. McEuen and D. Goodyear, M.D., $2. ea., 4 00
Jericho Centre. H. Spaulding and Wife, $10., John Smith $5., 15 00
Lyndon. Cong. Ch., 16 60
Lower Waterford. First Cong. Ch. $24., "A Friend" $5.. 29 00
Lunenburgh. Cong. Ch., 27 34
Montgomery Centre. F. Aid Soc., 9 50
New Haven. E. H. Hoyt, 1 05
Orwell. Cong. Ch., 29 13
Rupert. Austin Johnson, 10 00
St. Albans. Cong. Ch., 350 00
Sheldon. Cong. Ch., 16 65
Townshend. E. D. Harris, 5 00
Wallingford. Cong.Ch. *for a Teacher*, ($60. of which to const. J. E. Smith and Mrs. Laura Scribner, L. M's,) 208 00
Weathersfield. Bdl. of C.
West Brattleborough. Sab. Sch. $12.75, S. B. Grant $1., 13 75
Westminster West. Cong. Ch., 19 00
Weston. Mrs. R. S. Clayton, 2 00

MASSACHUSETTS.

Amesbury and Salisbury. Mills Village Cong. Ch., 21 60
Andover. "Friends," *for a Teacher* $400., Free Ch. b. of C. 400 00
Ashburnham. Cong. Ch. $36.55, Marshall Wetherbee $5., 41 65
Barre. Cong.S.S. to const. Dea. T. Pitkin Root and Dr. A. A. Howland, L. M's, *for a Teacher*, 62 80
Belchertown. "A Friend," 2 00
Boston. "A Friend," 10 00
Brighton. Evan. Cong. Ch., 40 83
Brookfield. Orth. Cong. Ch., 73 25
Brookline. "A Friend," 65 00
Cambridgeport. Mrs. Ewell, 1 00
Canton. Cong. Ch., 14 51
Chelsea. Mrs. Parsons, 1 00
Chicopee. L. A. Moody, 8 00
Clinton. Cong. Ch. $60.57, C. L. Swan $30. to const. himself L. M., 90 57
Coleraine. Cong. Ch., 12 00
Cummington Village. Cong. Ch., 22 21
Deerfield Centre. J. Chapman, b. of Books.
Deerfield. Orthodox Cong. Ch., 62 15
Dracut. R. R. Coburn, 10 00
East Abington. Cong. Ch. $42., Sab. Sch. Coll. $25., Mrs. Amos Reed $30. to const. herself L. M., 97 00
East Falmouth. Cong. Ch., 12 00
East Hampton. Rev. Henry Smith, 5 00
Fall River. First Cong. Ch., 60 00
Florence. Cong.Ch. $70.21, Free Cong. Ch. $20., 90 21
Foxborough. D. Carpenter, 50 00
Gill. Cong. Ch., 22 00
Greenfield. Second Cong.Ch., *for a Teacher*, 90 92
Groton Junction. ——$7.48, Orth.Ch.$6.05, 13 53
Hadley. First Cong. Ch., 28 48
Hampshire Co. "An Old Friend," *for a Teacher*, 500 00
Hanover. Second Cong. Ch. $15.10, —— Large b. of C., 15 10
Hanson. Joshua and M E. Perry to const. themselves L. M's, 60 00
Haverhill. North Cong. Ch., 125 00
Hawley. Cong. Sab. Sch., 10 00
Hubbardston. Sarah M. Ware, 10 00
Lakeville. Cong. Ch., 15 00
Lawrence. H. D. H., 50
Lenox. Ezra Osborne, 2 25
Lowell. D. P. Woodbury b. of C.
Marshfield. Cong. Ch., 14 00
Medfield. Miss L. A. Dow. 10 00
Melrose. Cong. Sab. Sch., 23 38
Middleton. B. of C.
Monson. Cong. Ch., 61 50
Monterey. Cong. Ch., 17 50
New Braintree. Cong. Ch., 44 20
Newton Corner. Eliot Ch., 185 00
Northborough. Box of C., by Rev. S. S. Ashley.
North Brookfield. Union Cong. Ch. M. C. Colls., 36 00
North Marshfield. First Cong. Ch., 4 90
Orange. Cong. Sab. Sch., 21 16
Oxford. Miss E. Gilbert, 10 00
Paxton. Eliza B. Harrington, 5 00
Phillipston. Lucy L. Carruth, 1 00
Princeton. Individuals, by J. C., 1 50
South Amherst. Lieut. Enos Dickinson to const. Rev. M. L. and Mrs. Angeletta Richardson, L. M's, 100 00
Southbridge. Joseph Kinsey, 25 00
South Egremont. Cong. Ch., 23 00
South Plymouth. Coll. by S. S. Children, 20 77
Spencer. Cong. Ch., 31 70
Stockbridge. Rev. J. Brewer, 1 00
Topsfield. Cong. Ch., 65 20
Warwick. Cong. Ch., 20 00
West Brookfield. S. A. Gilbert, 5 00
West Cummington. Cong. Ch., 7 71
West Hawley Cong. Ch., 30 45
West Roxbury. S. Evan. Ch. $125.06, Sab. Sch. of Do. $25., 150 06
Wellesley. B. of C.,
Williamstown. Contributions, by Miss M. L. Hopkins, *for a Teacher*, 82 70
Worcester. "A Friend," *for Home M.*, 50 00
Worthington. Cong. Ch., 38 07
——— A. E. Carter, 6 00
——— Miss Howe, 5 00
——— "A Friend." 3 00

RHODE ISLAND.

Central Falls. Sarah J. Cushman $15., Dan'l Blanding $3.. 18 00
Providence. Josiah Chapin, 100 00
Tiverton Four Corners. Rev. A.L.Whitman, 5 00

CONNECTICUT.

Bethlehem. Dea. John N. Crane ($30. of which to const. Mrs. John N. Crane, L M.,) 50 00
Bridgeport. T. P. Chapman, 10 00
Birmingham. "Friends" to const. Samuel Drew, L. M., 30 00
Columbia. Cong. Ch. $21.50, Mrs.S. L. 50c., 22 00
East Lyme. Rev. Joseph Ayer. 10 00
Haddam. First Cong. Ch., 25 00
Hartford. 4th. Church $167.10, First Cong. Ch. $165.25, Mrs.Ellery Hills $40., Miss E. Coolidge $20., 392 35
Huntington. "Friends" bal.to const. Dea. Roswell Hawley, L. M., 27 00
Lakeville. G. H. Bundy, 1 00
Litchfield. Eliada Kilbourn, 5 00
Lyme. Shadrach H. Sill, 20 00
Mansfield Centre. First Cong. Ch., 22 00
Middletown. Mrs. Anna H. Phillips $21., James G. Baldwin $2., 23 00
New Britain. Centre Ch., 50 00
New Hartford. Misses ——, 6 00
New Haven. Third Cong. Ch. $225., *for Butler School, Hampton, Va.*, Elial T. Foote $5., "Mrs. T." $5., 235 00
North Granby. Mrs. M. Jones, 1 00
Norfolk. Coll. by Rev H. W., 88 00

North Woodstock. J. C., 50
Norwich. First Cong. Ch., 110 48
Plymouth. Cong. Ch. and Sab. Sch., 102 00
Putnam. Mon. Con. Coll's. Cong. Ch, by Rev. G. J. T., 17 45
Southington. C. Dunham, 1 00
West Meriden. P. G. Tuttle and E. Tuttle $5. ea., E. K. Breckenridge $5., 15 00
West Winsted. Cong. Ch., 218 50
Winchester. Rev. Ira. Pettibone to const. IRA W. PETTIBONE, ASA G. PETTIBONE and BENJAMIN W. PETTIBONE, L.M's, 100 00

NEW-YORK.

Albany. "G. W. A.," 50
Bergen. First Cong. Ch., 34 09
Berkshire. Chauncey Parsons to const. MRS. JEMIMA PARSONS, L. M., 30 00
Brockport. Churches of Brockport, *for a Teacher*, 150 00
Brooklyn. O. Stelle $30., "C. A. H.," *for Foreign M.* $10., 40 00
Centre Lisle. Mrs. P. Monfore, 5 00
Centreville. Jerusha Higgins $2., 3 Individuals $1. ea., 5 00
Cooperstown. F. A. Lee, C. W. Smith, W. P. Avery $5. ea., R. Russell $3., 14 Individuals $1. ea., 32 00
Coxsackie. M. Lusk, 3 00
Evans. Mrs. J. M. Slater, 2 00
Fly Creek. C.H. Metcalf $5., R. Steere $3., Mrs. E. Carpenter, P. Babbitt and C. Childs $2. ea., 7 Individuals $1. ea., 21 00
Fort Covington. A. Bliss, 3 00
Gouverneur. Mrs. Margaret Rodger, 1 00
Greenville. Miss M. Hickok. 5 00
Greigsville. Thomas P. Boyd, 5 00
Hamburgh. Rev. Hiram Moore, 10 00
Harlem. Cong. Ch. M. C. Coll., 6 13
Harpersfield. Cong. Ch., 22 52
Hartwick Seminary. Geo. B. Miller $5., S. Harrington $2., 10 Individuals $1. ea., Others $4.75. 21 75
Jamestown. ESTATE, Roderick Chapin, by L. B. Brown, Ex., $75., A. C. De Land *for a Teacher* $1., 76 00
Keeseville. M. Barnes, 2 00
Mexico. William S. Tubbs, 4 00
Milford. David Wilber and John Eddy $3. ea., Amos Bissell and N. Bissell $2.ea., 7 Individuals $1. ea.. Others $1.50, 18 50
Nassau. Presb.Sab.Sch. *for a Teacher*, and to const. GEO. H. BROCKWAY, L. M., 41 00
New York. Ch. of the Puritans M. C. Coll. 20 50
Parishville. Cong. Ch., 8 00
Penn Yan. Mrs. D. B. Prosser. 6 00
Perry Centre. Ladies Benev. Soc.. 12 00
Rochester. Central Presb.Ch. ($30. of which to const. H. AUSTIN BREWSTER, L. M.,) 75 00
Saratoga Springs. REV.E.N.SAWTELL,D.D., to const. himself L. M., 30 00
Schuyler's Lake. Coll., 13 50
Sodus. Mrs. A. Gaylord $2., Eli Clark $2., L. M. Gaylord $1.50, 4 Individuals $1. ea., R. B. 50c., 10 00
Spencerport. Cong.Ch. M. C. Coll., 8 00
Unionville. Isaac Swift, 2 00
Versailles. Mrs. E. J. M., 50
Walton. Mrs. Rev. Archibald Bassett, 5 00
Waterville. Ladies' Benev. Soc. of Presb. Ch., 41 85
West Camden. Mrs. Nancy Curtiss, 1 50
Westbury, L.I. "Friends," by Miss Drake, 49 00
Wolcott. Mrs. P. Smith, 5 00

NEW JERSEY.

Rutherford Park. Boiling Spring Sab.Sch., 30 00

PENNSYLVANIA.

Coudersport. J. S. Mann $5., "Cash" $1., 6 00
Damascus. William Hartwell $2., 16 Individuals $1. ea., 18 00
Indiana. James Hamilton, Sen., 1 00
Honesdale. Isaac P. Foster and R. Henwood $10. ea., Rev. C. S. Dunning, C. F. Young, I. Snyder. G. Sandercock, Mrs. A. A. Tracy, S. E. Dimock, Z. H. Russell and S. Allen $5.ea., —— Birdsals $4., Wm. B. Holmes, B. B. Smith, Geo. D. Seely, W.W.Weston, D.P.Kirtland $3.ea., I. N. Foster, S. D. Ward, G.G. Walker, S. A. Terrel, E.D. Carter, T. Green and Miss Allen $2. ea., 10 Individuals $1. ea., Others $6.50. ($30. of which to const. REV. I. JUDD, L. M.,) 109 50
Meadville. W. F. Clark, 5 00
Norristown. R. Dresher, 100 00
Northeast. Mrs. S. Kingsbury, 10 00
Philadelphia. H. W. Pitkin, 500 00
Pittsburgh. ESTATE, Rev. Chas. Avery, 1,210 00
Wattsburgh. Presb. Ch., 10 00

GEORGIA.

Augusta. Freedmen, by C. H. Prince, 82 00
Atlanta. Freedmen, 21 50

OHIO.

Ashland. John Thomson $5., Jos. Patterson $1., 6 00
Birmingham. R. W. Betts, 5 00
Canfield. Cong. Ch., 10 25
Cleveland. Cleveland Commission, by H. K. Raynold, Treas., (bal.) 43 87
Geneva. Horace Peck, 3 65
Greenwich Station. A. M. Mead, 2 00
Mallet Creek. "Friends," by Polly Gardner, 42 00
North Eaton. Cong. Ch., 6 00
Pittsfield. First Cong. Ch.. *for a Teacher*, 14 75
Plymouth. Henry Amerman, 40 00
Ravenna. H. C. Frazer, 1 00
Ripley. D. P. Evans *for Teachers*, 20 00
Ruggles. William Kirkton, 5 00
Rutland. Luana Gordon, 3 00
Saybrook. Mary Bellows, 3 00
Strongsville. Elijah Lyman, bal. to const. JOHN M. LYMAN, L. M., 20 00
Tallmadge. H. S. Carter $10., I. P. Sperry, Wm. C. Oviatt and Rev. L. Shaw $5. ea., H. J. Clark and Zerah Hinman $3. ea., Clement Wright $2.50, *for a Teacher* and to const. Miss HATTIE LEWIS, L. M., 33 50
Wayne. Cong. Ch., bal. to const. H. F. GIDDINGS, CELIA M. BRADLEY and L. FULLER, L. M's, 11 35

INDIANA.

Hector. W. Morehous, 2 00

ILLINOIS.

Alton. ESTATE, Col. C. W. Hunter. by Dye and Atwood, Att'y, 300 00
Geneseo. Rev. J. T. Pierce, 5 00
Goodings Grove. Coll.by Rev.H.H.Hinman, 6 75
Homer. Cong. Ch. *for Mendi Mission*, 8 25
Quincy. John Brown, Sen., 5 00
York Neck. Horace Reynolds and Mrs A. Reynolds $5. ea., 10 00

MICHIGAN.

Benzonia. Rev. J. Pettit, 2 00
Fentonville. $26.04 ack. last month from E. G.Armes, should have been from a few Friends, also a b. of Supplies and C.
Grass Lake. L. B. Danforth, 1 00
Hamburgh. C. S., 25
Houghton. Mrs. John Mabbs, 10 00
Jackson. Joseph Swift, 10 00
Saline. Coll. Bapt. Ch. $5.35, H. Judkins $2., 3 Individuals $1. ea., Others $1.26, 11 61

WISCONSIN.

Lamberton. O. Hurlbut and Mrs. M. A. Hurlbut, $1. ea., 2 00
Milwaukee. L. L. Loomis. 5 00
Paris. M. C. Buswell and L. J. Buswell $1. ea., Others $1.07 3 07
Randall. Individuals, 80
Spring Grove. Hezekiah Bussey $5.,Spring Grove Soc. $2.59, 7 59
Turtle. "L. A." 10 00

IOWA.

Alden. F. Beard, 5 00
Danville. Mrs. M. M. Porter to const. Miss LOTTIE E. HURLBUT, L. M., 30 00
Grinnell. Rev. H. Hamlin $10., Mrs. Hannah S. Jewett $5., 15 00
McGregor. Cong. Ch., 17 40

MISSOURI.

Mexico. Horatio Halbert, 5 00
Oregon. Rev. Stephen Blanchard 5 00

MINNESOTA.

Zumbrota. Cong. S. S. bal. to const. I. C. STEARNS, L. M., 10 00

OREGON.

Eugene City. Thomas Judkins $100., J. Winters $5., C. E. Pengra $2.50. J. Butler $2., E. B. Hale $1.50, 5 Individuals $1 ea., Others $4., 120 00
Portland. First Cong. Ch. M. C. Coll., 15 00

CALIFORNIA.

San Francisco. First Cong. Ch., 236 25

CANADA WEST.

Caledonia. A. C. Buck, 1 00

SCOTLAND.

Kilmarnock. John Stewart, *for a Teacher*, 200 00

Received by the A.M.A. and W.F.A.C., Cinn., O.
($1,526.13)

OHIO.

Cincinnati. 348 00
Dark. R. R., 50
Decatur. Presb. Ch. $27.25, J. West $15, 42 25
Delaware. Mrs. Closson, by R. F. M., 20 00
Fairfield. W. Robe $5., Coll. $3., 8 00
Granville. Mrs. Dr. W. W. Bancroft $100., J. B. Johnson and E. M. Downer $40.70, Joseph Linnel $30., Coll. M.E. Ch. $18.60, Welsh Cong. Ch. $12., Mrs. L. Linnell and Lemuel Rose $10. ea., Hannah Linnell, Dea. A. Stevens and Daniel Partridge $5. ea., T. D. Williams, Mrs. J. Herrick and Mrs. E. L. Jones $3. ea., W. Richards, D. Humphrey, Mr. Baker and G. T. Jones $2. ea., Others $11.85, 265 15
Harding. John Wright, 10 00
Lebanon. Prof. A. Holbrook, 11 00
Lewisville. John Lee $2., 4 Individuals $1. ea., Others 75c., 6 75
Manchester. Presb. Ch., 10 50
Martinsburg. Union Meeting, 34 16
New London. Union Meeting, 24 53
North Liberty. J. N. Brown $7., James Wright $5., Others $16., 28 00
Red Oak. Presb. Ch., 27 50
Rochester. Union Meeting $13.20, Mr. Martin $2., Mrs. Fay $1., 16 30
Ripley. Presb. Ch., 6 00
Sardinia. William Huggins $10., Wm. Cumberland and Wife $10. and little son $1., Jos. McFadden and Jos. Bell $5. ea., Amazi Huggins and Wife $4., Milton Huggins and Wife $4., S. Huggins $3., Maj. J. McIntosh and family $3., Others $18.50 63 50
Russelville. Presb. Ch., 27 00
Tampico. E. M. Durant, 1 00
Utica. Union Meeting O. S. and M. E. Ch. $33.40, Christian Ch. Coll. $17.17, Eli Smoots, Wm. Haas and J. Sperry $5. ea., T. M. McNaughton $3. L. Watson and John Cool $2. ea., John Hass $1.50, Others $10.75, 84 82
Wakeman. Rev. Henry Bennett, 5 00
West Union. Presb. Ch., 13 50

MICHIGAN.

Hudson. Anson Backus, C. M. Hullard, Aug. Kent and J. R. Royse $10. ea., W. P. Richards and W. P. Day $5. ea., D. D. F. Acker, S. D. Baldwin, C. Ames and D. W. Ames $2. ea., 5 Individuals $1. ea., 63 00
Lansing. J. Lauterman and J. Robison $5. ea., N. B. Jones and John Buren $2. ea., 11 Individuals $1. ea., Others $1.50, 25 50
North Adams. Rev. J. L. Crane, Dea. Barker and S. Stevens $5. ea., Union Coll. $3.75. H. N. Wilcox, F. Wilcox and C. H. Jackson $2. ea., 3 Individuals 1 ea., Others $1.75, 29 50
Pain's School-house. 9 Individuals $1. ea., Others $1., 10 00
Wheatland. Cong. Ch. $10.50, Dea. Wells E. Robbins, A. B. Slocum and Robert Cox $5. ea., Chas. Doolittle $3., Mrs. E. M. Lewis, M. McGee, C. C. Fowler, P. Alpaugh and Wm. C. Robbins $2. ea., Dr. Steward and A. H. Moore $1. ea., 43 00

INDIANA.

Spartanburg. Individuals, 1 50

TENNESSEE.

Jonesborough. Colored People, 63 60
Summerville. Colored People. 234 57

Received at the Chicago Office
($2,533.78)

ILLINOIS.

Aurora. N. E. Cong. Ch., 5 00
Buda. Cong. Ch., 20 50
Cedar Point. " 34 00
Dover. " 100 00
Dundee. " 78 25
Elgin. " 24 50
Galva. " 4 00
La Harpe. W. B. W. and Friends, 15 50
La Salle. Cong. Ch., 118 50
Lincoln. Cong. Ch., 10 00
Malden. " 62 00
Moline. " 43 41
Neponset. " 59 50
Oglesby. Joseph Jones and Wife, 60 00
Payson. Cong. Ch., 13 00
Peru. " 32 00
Plymouth. " 10 00
Port Byron. " 17 00
Princeton. " 36 75
Rockford. Two Members of Second Cong. Ch. $500., First Cong. Ch. $50., 550 00
Seward Cong. Ch., 10 00
Sheffield. " 50 20
Tonica. " 4 00
Toulon. " 28 00

INDIANA.

Cynthiana. J. McConnell and J. Knowles $1. ea., 2 00

IOWA

Mount Pleasant. Rev. J. W. Pickett, 10 00

WISCONSIN.

Allens Grove. Cong. Ch., 5 00
Beaver Dam. C. Howard, 1 00
Beloit. "C. H. P. and G. S." $25. ea., "P. M." $10., First Cong. Ch. $10., 70 00
Berlin. "A Friend," 1 00
Clinton. Cong. Ch., (in part) 1 00
Columbus. Welsh C. M. Ch., 302 86
Franklin. Cong. Ch., 10 00
Fulton. " 35 00
Janesville. " 26 75
Monroe. " 17 00
Waukesha. Mrs. A. Clinton, 2 00

MICHIGAN.

Grand Haven. Presb. and Cong. Ch's $36.90, Galen Eastman $33.33, Rev. Wm. M. Ferry $33.33, 103 56
Holland. Day School, E. O. G., 25
Muskegon. Dea. Abram Reed, Erie, Pa, by R. S. Thompson $30., to const. MRS. EMMA THOMPSON, L. M., Cong. Ch. and Others $17., 47 00
Vermontville. Cong. Ch. 79 30
Whitehall. Citizens, 61 00

ARKANSAS.

Little Rock. Mrs. C. T. Bliss and Friends, 30 00
Pine Bluff. Col's, Friends, by E. K. Miller, 50 00

MINNESOTA.

Faribault. Plymouth Cong. Ch., 40 20

MISSISSIPPI.

—— Freedmen, by Rev. J. P. Bardwell, 18 00

TEXAS.

—— Freedmen, by D. T. Allen, 241 75

Total, $15,156.65.

W. E. WHITING,
Asst. Treas.